

The Elative case in Bhadarwāhī.

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The occurrence of the Elative case in Bhadarwāhī was communicated by me through one of the private circulars (No. 2, dated the 14th April, 1928) of the Linguistic Society of India. I collected further data on the subject during my later Himalayan linguistic expedition.

The Elative case occurs both in Bhadarwāhī and Bhalesī. These dialects vary as regards its terminations in the following manner :—

(1) *Badarwāhī.*

(a) Used both in singular and plural :—

Terminations :—māzērū, mārū

e.g. 'ghare-māzērū or gharemārū 'out of the house'.
gharnmāzērū or gharnmārū 'out of the houses'.

(b) Terminations singular—ērū ; plural—āṇū

'gharērū 'out of the house'.

'gharāṇū 'out of the houses'.

(2) *Bhalesī.*

Terminations 'maza or 'antra used both in singular and plural, e.g.

'ghare-'maza } 'out of the house'.

'ghare-'antra }

gharən-'maza } 'out of the houses'.

gharən-'antra }

'juṭṭie 'maza } 'out of the shoe'.

'juṭṭie 'antra }

juṭṭiən maza } 'out of the shoes'.

juṭṭiən antra }

But in order to realize the distinctive significance of the Elative case, the various uses of the Bhadarwāhī Ablative ought to be noticed. For in these dialects the Ablative and the Elative often overlap.

THE ABLATIVE.

Terminations.

(1) *Bhadarwāhī.*

—kērū both in singular and plural.

e.g. ghare-kērū 'from the house'.

gharn-kērū 'from the houses'.

(2) *Bhal*.

(a) —a (singular).

—an (plural).

'ghara 'from the house'.

'gharan 'from the houses'.

(b) —bīṛiā both in singular and plural.

'ghare-'bīṛiā 'from the house'.

gharn-'bīṛiā 'from the houses'.

(c) —kēri, used for indicating comparison.

'use gho'ṛa-kēri 'ullo 'better than that horse'.

Note the following uses of the Ablative in Bhadarwāhī:—

(1) *Distance*.

m dui gharṇkērā batt dyr ε: 'this road is far from both these villages'. The Elative plural forms 'ghrāṇā, gharn-māḷērā, etc. will not be allowed here. But in singular the Elative form 'gharērā 'out of the house' can also be the Ablative form, signifying 'from the house'; the other Ablative form being ghare-kērā. -ērā of the Ablative singular may possibly be a reduction of—kērā, while the Elative -ērā may be a reduction of māḷērā.

(2) *Relief*.

mī huni tape-kērā a'ra'm ε: 'I now feel relief from fever'. The Elative 'taperā, etc. will not be used.

(3) *Release*.

mī is-belai-kērā beḷa th: 'release me from this misfortune'. Here, however, the Elative bēlērā may also be used, but bēlai-kērā, according to my informant, would be preferable.

(4) *Avoidance*.

m gharn-kērā 'baḷa: 'avoid these houses'. The Elative 'gharāṇa, according to my informant 'will be clumsy' here.

(5) *Separation*.

āū 'hunṇā ṭes-kērā φro ēī: 'I have just come from him'. 'ṭesērā, which is also the Elative form, will be erroneous here.

(6) *Supplication*.

pər'me'ṛe-kērā 'maḡga: 'Beg of God'. The Elative pər'me'ṛērā will not be used here.

(7) *Fear*.

āū ghoṛe-kērā ḍartā: 'I am afraid of the horse'. The Elative 'ghoṛērā will be wrong here.

(8) *Deprivation.*

'əore rame-kērā sâb kich thr'əho'ru : 'the thief seized everything from Rāma'. 'ra'mērā 'will not sound well', according to the informant.

(9) *Comparison.*

tê mī epni 'janikērā bi tlaro ε : 'he is dearer to me than life'. Here the Elative 'janī-ērā will be wrong, but the plural 'pra'nanā, being an Elative form, may be used—why so, is difficult to explain.

(10) 'meri kui 'tufse 'dhlæ-kêrā'nukri ε : 'my daughter is younger than your brother.' Hence the Elative dhlæ'rā will be wrong.

But when selective comparison with many persons is meant, the Elative may be used, e.g.

'sita epni sēbη bēnēn-mârā chel-herni : 'Sita is the most beautiful of her sisters.'

We, see then, that in most of the above senses, the Ablative, and not the Elative, is used.

The proper use of the Elative may now be considered :—

(1) 'from inside out'. is 'gharērā 'nissa : 'get out of this house'.

Here the Ablative 'ghare-kērā will not be used. But if the sentence is intended to imply, 'Get out by passing along this house', then the Ablative 'ghare-kērā may be used.

Similarly the Elative plural will be used in the sense of 'inside out', as in 'mā gharāñā : 'out of these houses.'

is-'bañērā 'buri muʃk εce : 'an offensive smell is coming from this forest'. The Ablative bañe-kērā will not be used. iḥ 'bañērā 'kreṅko 'the bear howled from the forest'. The Ablative with -kērā will not be used here.

təsere 'gharērā 'əorei sēb kich nū : 'the thieves took away everything from his house'. The informant remarked emphatically that the Ablative 'ghare-kērā 'will never be used here'.

(2) *Birth.*

tə'se'ru zarm 'bañe kule-mârā ε : 'he is born of a high family'.

is 'ghōṛērā dui br'chere zarme : 'this mare has delivered two foals'.

Here the Ablative 'ghōṛe-kērā will not be used.

(3) *Partitive sense.* This use is quite frequent and occurs in various situations :—

in əorən-mârā pêlo əor jhat tlejijjōi jorū : 'the first of these thieves was arrested immediately'. The Ablative -kērā will not be used here.

m matṭhen-mârâ 'keñci i'nam mēllu ? 'which of these boys got the prize ?'

melai dûdderâ nīṣe : 'Cream comes from milk'.

'sannu pe'ha'rânâ 'niste : 'gold comes from mountains'.

m'matṭhu 'epni je'ma'ti-mâẓerâ abbēl 'nissu : 'this boy stood first in his class'.

'bu'tāṇā meo 'biḥerte : 'fruits fall from trees'.

'ambrere 'ta'rāṇā lo 'lagorie 'ejje : 'Light is beginning to come from the stars'.

m-gharmmârâ tusēn kō'nzēru ghar pērsind ε : 'which of these houses do you like best ?'.

(4) *Transference.*

tāseri 'bādli keṣ'mi-rerâ bhiḍlāejo bhu'o'ri ε : 'He has been transferred from Kashmir to Bhadarwah'. The Ablative kaṣ'mi-re-kērâ, according to the informant, 'would be quite wrong' here.

te kal'kattērâ 'dilliḷo 'naḷḷo : 'He fled from Calcutta to Delhi'. The Ablative—kērâ will not be used here.

te keṣ'mi-rerâ 'celipeu : 'he started from Kashmir'. The Ablative -kērâ will not be used here. There seems to be a mysterious psychology in this aversion to the Ablative. For, according to the speaker, the Ablative -kērâ may be used if it is intended to imply that the man started from a *house*, e.g. te 'ghare-kērâ 'celipeu : 'he started from the house'. Perhaps the Elative keṣ'mi-rerâ is preferred because the man's point of departure is still in Kashmir. Though he has started from Kashmir, the initial stage of his journey is still within Kashmir. Similarly :—
mī 'tusēṇjo keṣ'mi-rerâ 'erṭhi l'khorī thi : 'I had written a letter to you from Kashmir'. The Ablative -kērâ 'will never be used here', according to the Informant.

is 'mulkherâ ann ber gāte : 'Grain is exported from this country'. The Ablative *mulkhe—kērâ will not be used here.

(5) *Removal.*

is 'grarērâ phesad 'mīto : 'conflict was removed from this home'. The Ablative (—kērâ) will not be permitted here.

te 'za'tērâ khin'dao : 'he was expelled from (his) caste'. The Ablative is similarly not used here.

CONCLUSION.

The above data show the actual occurrence of the Elative as a distinct case in Bhadarwāhī. The sense of this case is no doubt commonly present in several languages. Thus Hindī mē se, Panjābī 'viccō, as in gharmēse, ghar'viccō 'out of the house' often occur as postpositions to indicate this sense. But Bhadarwāhī Elative is a distinct grammatical case. For while

Hindī and Panjābī idioms optionally allow the Ablative postposition *se*, *thō* or *sō* respectively to indicate the elative sense, Bhadarwāhī idiom strictly requires the Elative terminations when expulsion, removal or transference is meant. Moreover, some of the Bhadarwāhī Elative terminations are, as they stand at present, not postpositions. Thus the Elative pl. in *-āṇā* seems to be a preservation of PIA *-ānām*, while *-ērā* seems to be a reduction of *māzērā*.

The Elative case, then, seems to be an innovation in the evolution of Bhadarwāhī, both linguistically and psychologically.
